

the work of saving souls; the pastor must so touch their hearts as to arouse them to greater religious activity and more efficient service in the Lord's vineyard. Then too, he must reach outsiders, touch them by the tender appeals from the pulpit and in private conversation, so as to lead them to cry out, "Men and brethren, what shall we do?" The power to do this can not be had by mere intellectual culture; it is not a matter of the education of the head only, but of the heart also. Professor Phelps very truthfully says: "A preacher had better work in the dark, with nothing but mother-wit, a quickened conscience, and a Saxon Bible to teach him what to do and how to do it, than to vault into an aerial ministry in which only the upper classes shall know or care anything about him. You had better go and talk the gospel in the Cornish dialect to those miners who told the witnesses summoned by the committee of the English Parliament that they 'had never heard of Mister Jesus Christ in these mines,' than to do the work of the bishop of London. Make your ministry reach the people in the forms of purest culture if you can, but reach the people; with elaborate doctrine if possible, but reach the people; with classic speech if it may be, but reach the people. The great problem of life to an educated ministry is to make their culture a power instead of a luxury. Our temptations are all one way. Our mission is all the other way."

THIS week we give part of our editorial space for other matter. Even this leaves over some church news, marriages and deaths, all of which will appear next week.

THE college outlook is decidedly encouraging, and this does not mean that those who have not yet paid their apportionment need pay no attention to the matter. It means the exact opposite. It means that, victory being in sight, no congregation can afford to be the cause of defeat. Get the money and send it in to Brother Keim, and then rejoice with us in freeing Ashland College from all indebtedness. With victory in sight we must not suffer defeat. Read the last report by Brother Keim. It has the "ring" that thrills our soul. Going, brethren, once, twice, going—let next week be thrice, and "knock it down"—the debt.

THE END IS DEATH

On Saturday evening, January 8, a woman with her son walked into one of the liquor saloons in this town and demanded of the saloon keeper that he cease selling liquor to her husband. A quarrel ensued and both mother and son were ordered out of the place by the proprietor, who, it is said, held a revolver in his hand. The young man, reaching over the shoulder of his mother, shot the saloon keeper. At this writing the wounded man is still living and it is not known whether the wound will prove fatal or not. This is one of the legitimate fruits of

the saloon. Nothing else can be expected. Every tree brings forth fruit after its own kind. A sour crab apple tree can not bring forth delicious fruit. The saloon system is a tree from which this nation can not expect to gather anything but vice and crime. What virtue has ever been developed in a liquor saloon? When a man has passed thro its various degrees his body is fit only for the grave and his soul must go to the place for which it has been preparing, and that place is not heaven. A community that tolerates the saloon must expect to reap its legitimate fruits, which are vice, crime of every description, debauchery and murder. What else can we consistently look for? The saloon is a school of vice, of immorality, of impurity, it is a death trap for young men where they are prepared for the bottomless pit. The church is the place where people are taught how to live that they may inherit eternal life and find a home with God. The saloon is the very opposite; it is the devil's training school for hell, and they who frequent such places will find the preparation and training a rapid one. Yet Christian nations protect and foster such institutions: Let the Christian church rise up in all her strength and assert her manhood and crush out this breeder of crime, for this world is no place for the reigning Christ during the millennium period as long as one of these schools of vice exists.

ON EXHIBITION

No one could make a better showing of his goods, at some exhibition than the rumseller. No other, whatever his business may be, could boast of such perfection of his work as he who deals in the liquid fire. Imagine him making a speech on this wise:

"This thing you see here, ladies and gentlemen, is the product of American skill and industry. He was once a man—may say, gentleman. He stood erect, moved with jubilant feet, had a countenance beaming with intelligence, a mind of vast power, and a character without reproach. He was a loving child, a loyal husband, a splendid citizen, before he came into my laboratory. I have worked him over. I touched his clear eyes with crimson, and made his nose as red and irregular as a lump of coral. I embroidered his cheeks with rum buds and brandy blossoms. I cracked his voice and crooked his form. I stained his character and scattered his mind. Look, ladies and gentlemen, at this miracle of mechanism. A fit of *mania a pota* is coming on. See the artistic contortions of his face. His form seems like the embodiment of a guilty conscience. Every vein is a viper, every artery is an adder, each hair is a scorpion. His blood is like liquid fire. No matter what a man's religious belief is, he believes in hell when he has delirium tremens. He sees the devils then. Don't go

too near him, dear friends, a lighted cigar in contact with his breath might result in spontaneous combustion. You ask me why I do this kind of work. Because it pays. I do it according to law. Men go to the legislature to protect me in my licensed trade. It does not require much brains nor much money to do this work. Why, ladies and gentlemen, you can see plenty of specimens of my work, and of the work of men in my calling, in the poor-houses, and prisons, and mad-houses all over the land."

THE FIVE HUNDRED

We are glad to make another favorable report on the 500. The list is growing slowly, but it is growing, and of course it need not be kept up much longer to reach the 500. It is not meant, however, that when the 500 are secured no more effort will be made to get new subscribers. It will be our object to keep on adding to the list week after week the whole year round. We shall endeavor to give the brotherhood such a paper that no member of the church can afford to be without it. Since last report the following have been received:

B. R. Gerhart,	1
J. F. Koontz,	2
Thomas G. Foster,	1
J. B. Wampler,	1
D. J. Meyers,	2
A. Miller,	1
Wm. Keifer,	1
G. J. Wolters,	1
J. C. Cassel,	1
A. Grisso,	1
D. L. King,	1
Total,	13
Previously reported,	469
To date,	482

Personal Mention

In this issue appears a report from the Pennsylvania State Evangelist, Brother Wise.

Brother E. Smith reports several accessions at North Liberty, Ind., preaching by brother I. N. Miller.

Brother Josiah Keim says he is well pleased with the paper in its present form. He reports the work in church prospering.

Brother Shope has been doing some very successful missionary work at McVeytown, Pa. Nine accessions are reported from that place.

Several inquiries have come to this office as to the address of Brother Cassel. Letters will be promptly delivered to him at 709 Arch Street, Philadelphia, Pa.

Brother John A. Myers recently held a meeting at Udell, Iowa. The brethren at that place have met with many discouragements, but a brighter prospect is now before them.

On Sabbath morning, January 16, Brother Coppi, pastor of the Ashland church, begins a series of revival services to continue for an indefinite time. Brother Hall will be present to conduct the singing.

In this number we introduce at least two new contributors to our readers, Dr. Shaver, of Maurertown, Va., and Brother Bowman, of Juniata College. We